C
M82J

OCTOBER, 1911.

Volume III
Number 10

THE MORGAN COLLEGE BULLETIN

50 Cts. a Year
5 Cts. a Copy

THE LIBRARY OF THE
OCT - 5 1933
UNIVERSITY OF ILLINOIS

We owe to man higher succor than food and fire.
We owe to man, man.

Emerson.

Entered as second-class matter, January 11th, 1909, at the post office at Princess Anne, Maryland, under the act of July 16, 1894.

THE LIBRARY OF THE
OCT 5 1933
UNIVERSITY OF ILLINOIS

The Morgan College Bulletin

VOL. III OCTOBER, 1911 NO. 10

Morgan College Bulletin

Edited and Published by the Faculties of Morgan College and Branches.
John O. Spencer, President.

OFFICE OF PUBLICATION:
PRINCESS ANNE ACADEMY,
PRINCESS ANNE, MD.

Printed on the INDUSTRIAL PRESS,
Eastern Branch
MARYLAND AGRICULTURAL COLLEGE

Editorial.

A LETTER TO PASTORS AND CHURCHES.

Dear Brethern:

There is no denying the fact that our Campaign to win Mr. Carnegie's conditional gift is in a crisis. The streams of money have grertly decreased and if we are to win, it will require *immediate* and *energetic work*. It would be pleasant to verify the reports which have appeared in some of the papers that the Fund has been entirely raised, but truthfully that is not possible. The Fund cannot be raised until the amounts pledged by the churches are paid in. WE ARE VERY NEAR THE GOAL. It cannot be possible that there will be any faltering now that victory is in sight. Letters have been sent out to the various churches still in arrears and also letters of another sort to those churches which have paid their quota. Let us hear from both classes.

Our schools are very full. The Lynchburg school is justifying its claim to support in a greatly increased attendance. The emergency call for this work should be heeded and the funds, ten cents per church member, sent in at once that our Board of Trustees may know what to depend upon in their plans for the year. SOME CHURCHES HAVE RESPONDED. HAS YOURS?

The prospects were never brighter. Each school is bigger and better than ever before. Let us stand by them and make them bigger and better still. Especially let us FINISH THE CARNEGIE FUND.

Sincerely and fraternally,
J. O. SPENCER.

DEFECTIVE POSTMARKS.

The government postmark upon the envelope serves two very important offices—it cancels the stamp, preventing its use again, and it stamps the name of the office of deposit as well as the date and the hour. Both these requisites are highly essential. The cancellation of the postage stamp is the government's safeguard. The attempt to use a cancelled stamp makes the offender liable to heavy fine or imprisonment. In the minds of many the use of a stamp that chances to pass unmarked is a serious piece of folly. But to the seriousness of the defective postmark. Upon the question of when a letter was deposited, not written, depends the fate or fortune of many people. Except

an undisputed proof be produced to show that a letter was deposited at a certain hour, the postmark on the envelope is the witness. And whenever the cancelling stencil fails to print clearly the day and hour of deposit a great gap opens up for litigation.

Letters have been received in the regular mails without postmarks at all—clear cut and untouched. Sometimes the canceller fails to mark the letter at the distribution office, which is not so serious as the other error, though bad. From the offices of some cities come letters with defective postmarks. From the capital city of a state west of here have come many letters with illegible postmarks, and many very difficult ones to descipher.

It seems as though good stencils and good ink might be used in the business. Nothing is more pleasing than a clear cut and legible postmark, and nothing is more displeasing and dangerous than a besmeared and defective postmark, especially from a first-class city office. Let us have good postmarks from every office. C. C. R.

Literary.

THE NEGRO'S PLACE IN THE PRESENT INDUSTRIAL DEVELOPMENT OF THE SOUTH.

Lillian J. Taylor.

(Continued from last month)

Macaulay says, "When a prisoner first leaves his cell he cannot bear the light of day; he is unable to discriminate colors, or recognize faces. But the remedy is not to remand him into his dungeon, but to accustom him to the rays of the sun. The blaze of truth and liberty may at first dazzle and bewilder nations which have become half blind in the house of bondage. But let them gaze on, and they will soon be able to bear." (Macaulay on Milton). Thus the somewhat erratic upward movement of the past fifty years is in accordance with the general law that ndividuals, nations, and races find difficulty in adjusting themselves to suddenly acquired freedom. Assisted by his friends, the Southern Negro has already accomplished much despite the fact that the immediate past has been naturally a critical period.

He has accumulated some fair sized fortunes. Professor E. A. Johnson of Raleigh shows that expressed in dollars Amanda Eubanks of Georgia has a fortune of $400,000, W. Q. Atwood of Baltimore $300,000, the Fred Douglass estate of Washington $300,000, Robert Purvis of Washington $150,000, P. S. B. Pinchback of Louisana $150,000, John Thomas of Baltimore $150,000, the Morisettes of South Carolina $130, 000, W. C. Coleman of North Carolina $100,000, Avery Smith of Florida $80,000, Bishop Bebee of North Carolina $50,000, several in Alabama $50,000, fifty in North Carolina $10, 000, fifty in Georgia $10,000, one hundred in Louisiana $10,000, twelve in Mississippi $10,000, sixty in Texas, fifty in Virginia, $10000 each.

Booker T. Washington adds to this array of fortunes that of Thomy Lafon which at his death was appraised at $413,000. (Story of the Negro, pages 209–10.) He also shows that between 1888 and 1908, 55 Negro banks had been started, and 47 were in operation, all but two of these being in the South. (S. of the N., page 211.) The Controller General of Georgia says, "I have compiled a

comparative statement of the colored taxpayers of the State (of Georgia) beginning with the year 1880, from which it will be observed that this class of our people has acquired property rapidly until it has reached the enormous sum of $27,042,672."

Josiah Strong says, "I might show how the Negro agricultural laborer of exceptional ability has become share tenent, then cash tenent, then part owner, and finally full owner with almost lightning rapidity and against fearful odds.....In the South Central States since 1860 Negro farmers have come to operate as owners and managers 95,624 farms and as tenants 348,805.....In forty years 287,933 Negroes have acquired control of farming lands in the South Atlantic States, of whom 85,355 are owners or managers. The total value of Negro farm Property is conservatively estimated at $230,000,000. These facts spell progress unmistakably."

It seems therefore that certain conclusions may be drawn:—

1 The industrial development of the South depends upon the native Southern white men and the native Southern Negro.

2 The Southern white man will for many years do more than the Negro in the skilled industries.

3 The Southern white man is dependent absolutely upon the Negro for his achievements, and the Negro's place will be filled by no other race or people.

4 Gradually the Southern Negro will come to fill that place in the industrial development of the South to which his numbers entitle him.

The principal references used in writing this essay are—

Bryce—The American Commonwealth.

Washington—The Story of the Negro.

Helm—The Upward Path.

Baker—Following the Color Line.

Washington—The Future of the American Negro.

Kletzing and Krogran—The Progress of a Race.

The Southern Workman—
July, 1908.
March, 1909.
June, 1910.
February, 1911.

The United States Bulletin 1900.

The Homiletic Review, August, 1909.

Strong—Social Progress.

THE WORTH OF A NEGRO WEEKLY NEWSPAPER ON THE EASTERN SHORE OF MARYLAND.

Crafton C. Reed.

Upon this subject the writer was announced to speak at a business meeting at Salisbury, Md., June 15th. The short time given for preparation and under conditions most trying to one with rush work, the kind invitation necessarily had to be declined with the promise that an article covering the subject appear in a subsequent issue of the BULLETIN, thus fulfilling a duty.

The reader will pardon preliminaries, but, to my mind, a little sociable introduction to an article of statistics, references, reviews, etc. goes far toward breaking ground and attracting the attention of many readers who would otherwise pass the matter over.

It is only fair that I mention the name of the gentleman who extended the invitation to me. Mr. Melvin J. Chisum is a man most enthusias-

tic and energetic in his efforts, and his accomplishments are manifold. To enumerate his accomplishments on the Eastern Shores of Virginia and Maryland there must be mentioned the Brickhouse Banking Company incorporated, at Hare Valley, Va., the Houston Savings Bank, Merchants and Farmers Exchange, Real Estate Business, and the Brotherhood of Nimrod, a Secret Society, and an Insurance Company in Salisbury, Md. These have actually been started and placed on a firm foundation under Mr. Chisum's direction. And still another venture hangs promisingly over an anxious mind—The *Tri-Color News*, a weekly newspaper.

To the skeptical, pessimistic cynic such an announcement is a death knell. To the failures every finger points, and to words of discouragement many heads nod an approbation. Our failures and mistakes seem to so haunt us that sight of successes, which by far outnumber the failures, is lost.

The question—Can a Negro periodical on the Eastern Shore of Maryland be made a paying proposition? is one which I will attempt to discuss.

Much to my chagrin the people in this section are non-progressive, due largely to an over-conservative element which dominates. Cases are very rare indeed where the Negro element is more progressive in a community than the white element and certainly this section is not one of the few. The class of people therefore, to be considered in this question is largely a serving class to an aristocratic class of white people.

These facts are old and strong enough to stand alone. No sick nurse in the guise of a string of figures is needed to substantiate this statement.

Let us consider the newspaper.

First,—The Market. "Necessity is the mother of invention". "The supply is increased by the demand". These maxims never fail. On first count of the thirteenth census the colored population of the counties of the Eastern Shore of Maryland was 58,083. Of this number 8,000 are probably newspaper readers, or to place the figures around this number on the Eastern Shore of Maryland is within the bounds of conservatism. Add to this number 1,500 in adjoining territories who will subscribe, out of courtesy, for one year. The average subscription price for the Negro weekly is $1.00 per year. It is fair to place the amount from advertisements for the year at $500. As a starter the amount hovers around $8,500. These estimated figures are for a year as it is presumed that the publication will issue at least twelve months.

Second,—The Cost of Production. Known to all, this is one of the most costly businesses operated on such a large scale. The marked improvements in the last decade, at enormous expenditures, have made the hand compositors who include nearly all the Negro type setting force of the country, back numbers and slow plodders; and so greatly has the machine-set work overshadowed the hand-set work for rapidity of composition and brightness in effect that only the country offices in general, and nearly all the city offices of the Negro newspapers still use the old method. And the continued use of the old method causes the price of production to remain high and to climb higher. Without detailing why, suffice it to be said that the

Negro weekly newspaper is a costly product. A conservative estimate of the cost of maintaining a six column quarto, four pages, 8,000 copies is $6,500 for twelve months. In this amount is lumped the cost of all items.

Then upon these two hinges swings the the fate or success of any enterprise—the outlay and the income. Except a philanthropist who gets a certain personal satisfaction out of his expenditures and who looks for no monetary returns, every person who ventures into an undertaking expects when the statement of the business is made up that the net gain be as large as possible: a decided increase in the resource column. It is only necessary that these two results be considered.

By casting figures for the first twelve months it is evident that a profit can be realized on a weekly paper. Whether or not the profit is sufficient is left entirely with the proprietor. Assuming that the manager is somewhat of a philanthropist an appeal is made to him to continue his publication to help humanity.

Into the homes of many people goes this suave, though determinantly convincing visitor every week—not with idle gossip and a mile of red tape, but the condensed news of the happenings of the world, principally of the black folks. And it is not *all* stale news as often is the cry. No weekly paper handles the great national and international questions except in a boiled down fashion, and the Negro papers do as much as the white weeklies do in this line. Be it understood that the Negro papers are not *dailies* but *weeklies*. For daily news, read the daily papers. For race news read the best to be had, the Negro weekly newspaper. Do not brand the Negro papers as organs of stale news. The race paper is your only known encyclopedia of race news. For ennobling, inspiring, uplifting, encouraging news you must consult your only medium—the Negro weekly. In flashy, attractive headlines you read of the foul deeds of members of our race in the big white dailies, and only occasionly mention is made of some rare accomplishment, invention or discovery by a member of our race. I mention these facts that editors be encouraged to know that a tremendously important work is before them and that when properly handled through agents a far richer harvest than the present one lies before them to be reaped.

Mr. Manager, all the *news* of your paper is not locked up in the front page and the editorial page. Every item that enters the form is news. As an income to the treasury mention was made of the advertisements. In this day of mercantile onrush and commercial strife the "ad" is the cardinal director for the mass of intelligent people. "Ads" are for the people who can read and understand. To the skillful purchaser the "ad" speaks volumes. Our people must learn to follow the directions of a sane guide and not the heterogeneous mass of promiscuous buyers seeking worthless company and spending ignorantly when better values are to be obtained for less money, when discretion is used. Along this line the papers can be of immense value to enterprises which in turn reciprocate. A step further, the Negro paper is the salvation of the race. Already the Negro has come from almost total ignorance to a race of which over fifty per cent. have learned to read and write in

less than fifty years. If a race freed nearly fifty years ago, in ignorance, has a membership to-day, over fifty per cent. of whom, including many who were upwards of ten years when freed, that now read and write, seventy-five years ought to find the entire Negro race a passably intelligent people. As we grow in intelligence the area of our literary field must grow larger.

Again, it is possible for a paper to do a larger work than any other medium. The comparative cheapness of the product and the certainty of its delivery are greatly in the newspaper's favor. For a dollar the subscriber receives as regularly as the mail comes, his bright news sheet fifty-two times a year. Where could you spend a dollar more profitably? Surely not in the many of the ensnaring ways which are common among adventurers who scour the country districts robbing people of their hard earned money. To repeat the stories of the many snares only make them more hackneyed and some folks less careful. It is claimed that a good advertiser is one who knocks on the wares of another for the sake of a sale. It is the duty of those who know, to exterminate the falsifier and the rogue and provide our people with honest men. Our people must learn to broaden the horizen of their experiences. Let us educate our minds to the point of appreciation for the æsthetic and as naturally as night follows day the finer pleasures, and the only real ones, will supercede the false, grossly apparent ones. When these conditions are brought about among our people by the representatives of the press, driving and clinching these truths upon the minds of the young people of our schools who are soon to be instrumental in their communities, then the absolute success of the Negro weekly is assured in the rural territories of which the Eastern Shore of Maryland is principally composed.

That a local paper is needed is evidenced by the fact that from cities as far distant as Norfolk, Baltimore, Washington and Philadelphia come publications to this section. Nothing is more convincing of the need of a home enterprize than the sale of a foreign article in that territory.

With the apparent assurance of success which can be gathered from calculations, the solution of the question is at least promising. The proposition at least may be a paying one.

A question of much greater magnitude has often presented itself to the writer. Is a Negro daily paper a possibility? Can it be made to go and pay? Doubtless the brain of the best black men of the country has solved it in the negative. The question has a champion. Even now a movement is on in Baltimore to launch a Negro daily newspaper. The handling of such a problem is not child's play, nor is it to be touched by hands guided by a skeptical mind. Deliberate determination pitched to the highest power, driven by a steel-willed piston rod, is requisite for this machinery. And a little more is rsquired. The Negro alone. The problem is, of necessity, going to require the helping hand of our white brothers. When a syndilone will not launch this undertaking cate of white persons secures membership with the press association of the world and incorporates a daily newspaper for the Negroes in the United States of America, a dream of century will have become a reality.

The temperature of race prejudice in the United States of America will drop low in the tube. It will be a powerful cooler. The heat wave will be broken.

Of many cities that might be named as desirable locations Washington or Baltimore offers excellent advantages as a home for the publication. Either city is but six hours journey at the greatest to any point in a territory of a colored population eqnal to the entire population of the city of Philadelphia—1,500,000. To what number the subscr.ption list might be worked would startle a conservative estimator. 150,000 copies, daily, would not be an impossibility. And to maintain the publication such would necessarily have to be so, The scarcity of business enterprises among Negroes of the class that is the backbone of the white dailies is only too evident to even a casual observer. To make up for this deficiency the commercial branch of the establishment would have to be patronized largely by the colored population of the country.

Upon first thought and preliminary judgment, such a proposition should at least be put by some clever person to men of capital. And the wisdom of the race will be shown if such conditions can be brought about. As days pass and the field of journalism becomes more thoroughly the acquirement of the Negro, as the financial burden is placed upon our shoulders, as the fever of disapproval by some abates, and the Negro is strong enough to carry the load, our good friends might yield up the burden to the broad backs of his black brethren and say, "God speed." As simply as the proposition is put here, and in as short a time, real negotiations could be transacted whereby a dream of the twentieth century *would* become a reality.

TRANSFORMATION OF EDUCATIONAL IDEALS.

By Professor Carrington L. Davis, M.A.,
Baltimore Colored High School.

It is more than forty years since the Biblical Institute, which was destined ultimately to become Morgan College, was founded. The smoke of the great Civil War had hardly cleared away when the doors of that Intititute were thrown open to the men and women of that race for whose freedom the great conflict had been fought. A thousand thousand men had offered up their lives on their country's altar. Many of these were abolitionists, many fought to save the Union, many fought for wages, while not a few fought because they were compelled. Notwithstanding the many motives represented by these various classes of warriors, the enthusiasm of those who were fighting for a righteous cause—to wit, the fact as well as the theory of national freedom—carried all else before it; and as a result forty years ago found the slave who had rendered two hundred and fifty years of unrequited toil, then a free man, just about to enter the race in which his brother and neighbor had a handicap of a few hundred centuries.

At this critical period, along with many other institutions that were founded for the purpose of aiding the freedman to get his bearings, this College had its small beginning. The hundreds of men and women from the North who made their creed of fatherhood and brotherhood a vital force, scattered throughout the section south of Mason and

Dixon's line, and began their campaign against intellectual, moral and religious slavery which were the concomitants of physical slavery and the reward of too general social equality between master and slave. A few of these philanthropists did not forget the Border State, and in 1867 an institute was opened in this city for the training of colored men and women.

To trace the history of our growth from the beginning would prevent my addressing you tonight upon what I consider a vital matter in contemporary civilization. While such an history would doubtless be interesting to all of us who are alumni of this institution, it may well be left for the formal exercises in commemoration of our fortieth anniversary. Suffice it to say that during these forty years, hundreds of men and women have come under the influence of the College, more than thre hundred have been graduated from its several departments; and, with very rare exceptions, have been a source of help to the communities into which they have gone. Most have done the plain but essential duties of the ordinary man, some have become leaders in the several professions which they have selected as their life work, while a few have taken their places in the ranks of the seldom sort.

Now upon the threshold of its first half-century of existence, the institution desires to halt, look back, to recall the state of society when it was founded, to note the most important transformations both of ideals and material welfare; to see how far it has kept abreast with these important changes, to discover the mutal action and reaction of the various periods of contempora rycivilization and itself upon each other. In short, it desires to stop to see where it started, what has been the nature of the journey and where it now is. And if possible by this retrospect, it hopes to interpret the meaning of contemporary educational forces, and to outline its course for the future.

At the close of the Civil War, the old ideas of education still held away. It is true that here and there one could hear the voice of a John the Baptist crying out for a modification of those schemes of training which were the outgrowth of an age vastly different from this, and which were therefore ill-adapted to meet the demands of the changed conditions. But these voices were few and far between. The old ideas were not yet seriously questioned. Education was less a means than an end. Training in the arts and sciences made one better than his less-fortunate fellows; one learned in the lore of the law by virtue of his accomplishment had the right to expect obeisance and humble deference from the common man; the theologian who had ransacked the tradition and history of early Jewish life, who had collated the manuscripts of of the New Testament canon; who had become familiar with all the doctrine and dogma from Paul to Wesley and who thereby had discovered the way to endless delight; such a man was truly to be feared and considered a better creature than ordinary individuals. Thus the gradations ran, education was puffed up, it was acquired to make a man better than his fellows rather than to help a man make his fellows better.

Of course this idea of the purpose of education was the growth of cen-

turies. Its origin must be traced back to the monasteries, and to the time when only priests could read, and the vast stores of ancient learning were a sealed book for the ordinary man. So through succeeding ages education remained the privilege of the few, and even when that few increased, it did not decrease but rather increased the gap between the educated and the common people. An interesting but generally unknown fact concerning the educated classes of that time was the large majority of the wealthy and of the nobility who made up the ranks of the oligarchy of learning. Nor did this situation change so long as the social and political conditions which produced it, obtained. Thus we may turn to this country and discover the wealth of learning, North and South, showing its parentage. While it is true that in New England there had been early provision for the training of all, it still remained a fact that this popular training did not in any great number of cases carry the lower classes of society into the ranks of intellectual leaders.

Of course this was particularly true in the South; for outside of the aristocratic slave-holder or the few men of the learned professions who refused to hold men in bondage, education was an unknown quantity. The poor whites of the South were almost totally ignorant, while it had been a crime to train the mind and fill the heart of the slave with false ambitions.

Now, however, a new period dawned; a period that was new, not only for this country, but for the civilized world; and the Negro had the good fortune of being started on his course at the begginning of this period.

There may have been much in these changes that would show them to the process of evolution working out the final destiny of the human race. The gradual shifting of the educational view-point since the Renaisance, may may be pointed out to prove its unconscious development. But there is a spirit which refuses to allow the tremendous change in the attitude of both the individual and society towards educational aims and ends to be explained away so easily. Given a sufficient hypothesis and any phenomena in the natural world or elsewhere can be easily disposed of. This change in the mind of society seems to have been connected to closely with other great forces that were then at work in human history to allow the evolutionist so easily to interpret the cause of such a facing about of educational aims.

About this time the minds of men were turned towards invention and discovery. It was a period of remarkable mental activity in those lines of human endeavor. The steam engine had already begun to change civilization from an individualistic independence to a social interdependence. The cotton gin had shown the wonderful benefit to be derived from the application of steam and machinery to the development of the industrial arts. The telegraph had begun to teach the individual and the community that they had an interest in other communities. But these inventions were only the vanguard of that great movement which in this country was the result of the great civil strife through which it had just passed. Inventions of new forms of machinery, improvements of forms already in use, the application of the forces of nature to the development of natural resources were the watchwords of this active generation. What the human hand had done with

sweat and blood and exhausting toil, machines now accomplished with an ease and facility hitherto undreamed of. The craze of invention ceased to be a craze became a permanent department of human endeavor. Any machine that would lighten the work of men while it, at the same time, maintained or increased both excellence of workmanship and output, was sure to bring rich reward to its inventor. Thus, around this period, men's minds became fertile with devices to save human exhaustion.

Now it is quite clear that one of the results of such a movement must have been a change in the constitution of society. Not only did community and city life increase rapidly around these centers of manufacture, not only did the sense of social relationship and mutual interdependence become a conscious fact, not only did these centers develop an hitherto unheard-of cosmopolitanism, but the individual also was affected. Heretofore the man had been the largest factor in the creation of wealth. The hand was the sole key by means of which the vast stores of nature could be made to serve the weal of society. There was no competition in the world of production that could menace the position of the individual. Now, however, the machine became a formidable rival. Building and steam, machinery and man are all factors in the production of wealth. And, as machinery is improved, as the work of manufacture is more closely divided, the individual loses more of his independence and becomes more a part of the machine at which he works. The pendulum seemed rapidly to be swinging in the other direction, and the individual seemed even more speedily to be losing his individuality. Specialization became the pass-word for admission into the world which was now purely an industrial one. Men must forget all they knew in general and learn all they did not know in particular. The specialist or the expert became the lord both of the industrial and intellectual worlds. The one at best became a machine or part of his own machine; the other by knowing all about the special line of work which he was directing, whether or not he knew anything concerning the many treasures of human culture and intellectual endeavor, would be most efficient in increasing production.

This became truly, then, an industrial age. The means became specialization in most forms of human endeavor; the end became the production of wealth. Men lossight, in a large degree, of the true ends of existence, and out of this craze for machine-like men and the wealth of Croesus, arose controvert sies which still abide with us.

It is not to be supposed that the introduction of machinery was not accompanied by protest and open opposition. Men were not inclined to surrender their position of independence without a struggle. We can see, however, that it was doomed to be a fruitless oposition. It was, in a sense, a battle against the evolution of society upward and outward, As men could not compete in rapidity with the telegraph in conveying a message, no more could they compete with machinery propelled by natural power In the output of production to meet the increasing demands of a no less increasingly complex society. This opposition therefere clearly outlines two classes of society; those who owned all the machinery and pos-

sessed the means to keep in operation, and those who were hired to run it. In other words, the bitter struggle between capital and labor was on.

It would be a deviation from the purpose of this address to make any extended discussion of the problems of capital and labor. They do, however, have some bearing upon the question of education and only in that light, and withal, briefly, shall we point out that relationship.

It seemed to have become the general belief that these two great factors in the production of wealth were mutually exclusive, essentially hostile towards each other, and therefore that one or the other must be subdued. The sense of interdependence, the feeling of mutual responsibility and the appreciation of the possibility of understanding, unity, and oneness of aim were clouded by these misconceptions and hostility. Class distinction must be the result; no interest in common, no aim in common, no relationship and there could be no reason to appreciate any intellectual development in common. Inventions then, seemed not to have made grades of education according to individual opportunity, but kinds of education for classes of people. The goal, however, was one, and that goal was the accumulation of wealth as rapidly as possible. Bitterness towards his employer for what he considered an unequal division of the spoils of industrial conquest, drove the laboring classes outside of the saving power of religion. Greed for gain, indifference toward the welfare of others, callous consciences and a false sense of independence drove morality out of business and blockaded it within the chapel. A sort of dualistic morality arose; a code for business life and one for religious worship. The golden rule gave way to the rule of gold, and ere men were aware, a false God was arising in Israel; all were bowing down to the golden calf. Religion was directed in channels that would not interfere with business advance. Culture was threatened with dethronement and learning was worth while only if it could build a ship or in some way directly or indirectly increase material wealth. This was the education sought by pure industrialism.

(*To be continued.*)

Exchanges.

VOCATIONAL TRAINING FOR NEGROES.

[Read before the Quadruple Convntion in Atlanta, Ga.]

By Mr. Emmet J. Scott, A.M.

(Continued from last month)

Dr. Lyman Abbott has said: "We hear continually the phrase 'higher education.' Hundreds of men use the phrase who cannot tell you what it means. Men have tried to distinguish between industrial aducation and higher education, as though there were two groups, a higher and an industrial. Is not the lawyer industrious? Then the law school gives industrial education. Is not the doctor industrious? Then the medical school is an industrial school. Is not the minister industrious? Then the theological seminary gives industrial education. All education that is worth anything is industrial education. No education is worth anything unless it fits men, directly or indirectly, for useful industry in

a world where we are placed to help one another. The old feudalism drew distinctions between services. Some were noble and some were ignoble. In England, for instance, a nobleman might practic law as a barrister in the courts, but he could not practic law as an attorney in an office. He might prescribe medicine as a doctor, but he could not compound drugs as an apothecary. He could own a warehouse, but he could not sell goods. He could walk the deck of a man of war as a midshipman, but he could not drive a nail into the steel sheating of the man of war as a mechanic. That was feudalism. A remnant of it to-day dwells in the distinction between higher and industrial education; in the notion that there is some education higher than fitting a man's body and brain and heart and intellect to do useful industry necessary in a world of service."

Dr. Charles W. Eliot, the eminent President emeritus of Harvard University, the man who is known the world over as the one who disclosed the principle of optionalism in education, has recently discussed this very same subject of vocational training. Dr. Eliot insists "that the experience of the world show, that human progress upward from savagery to civilization has been promoted, not through book work, not through committing things to memory, but through the training of the senses applied in the arts and trades." In discussing this subject of combining academic and industrial training, President Eliot, than whom there is no higher authority in the educational world of America, asserts that "this combination is the most perfect education that the world has ever seen." We shall need in our struggle upwards the physician, the teacher, the minister and the lawyer. We shall also need in no less degree the trained mechanic, the trained agriculturist, and women trained in all the arts and sciences of homemaking.

Our women, in culture and refinement, are a credit to us, to our civilization. In them is our hope for the future, and as they have not disappointed us in the past, so they will not in the future. Nothing that will help, that will uplift, other women should be denied our women. No opportunity that will help women of other races to fit themselves for the helping of their husbands should be kept from our women. The University of Wisconsin within the past ten days has issued a bulletin which should be food for serious thought among us. The bulletin asserts that over ten billion dollars are spent in the United States annually for food, shelter and clothing, and that 90 per cent. of this vast sum is spent by women who have no adequate knowledge of money values. In any other phase of life, it is pointed out, the persons entrusted with such expenditure would be required to pass through a rigid system of training. The State is taxed, the bulletin continues, to provide instructions in the principles governing the production of raw material and the manufacture of these raw materials into the finished product. Women should be trained to use this material so that there will be the least possible waste of time and money and the best results obtained.

It is important, we have a right to insist that our women, along with other women, shall not be denied this same training to make the best use of the 90 per cent. of our money

which they expend.

As great as has been our progress, we still have before us a struggle which shall test our powers to the limit. Every Negro in this broad land of ours is the custodian of the honor, the character, the reputation of the race. We have all got to go up togather. We must not be content to achieve for ourselves alone. The great masses of our race are still struggling with ignorance and vice; only now and then does a glimmer of light break through and bid them hope. The great trouble with the South to-day as it seeks to achieve its great destiny is that it has failed to realize that its progress is dependent upon the progress of the average man; upon the progress of the humblest and the blackest, as well as upon the richest and the whitest.

Mr. Clarence H. Poe, himself a Southerner, has stated this fact with startling clearness, in a discussion of the Negro's relation to Southern propserity. Said he:

"I do not know whether or not it has ever been worked out as a principle of political economy, but it is unquestionably true that wealth is by nature not aristocratic, but democratic. The poorer every other man is, the poorer you are. The richer every other man is, the richer you are. Every man whose earning power is below par, below normal, is a burden on the community; he drags down the whole level of life, and every other man in the community is poorer by reason of his presence, whether he be white man, or Negro or what not. Your untrained inefficient man is not only a poverty-breeder for himself, but the contagion of it curses every man in the community that is guilty of leaving him untrained. The law of changeless justice decrees that you must rise or fall, decline or prosper with your neighbor. You will be richer for his wealth, poorer for his poverty. So to-day every man in the South who is tilling an acre of land so that it produces only half as much as intelligently directed labor would get out of it is a burden to the community. Suppose you are his fellow citizen; then because of his inefficiency, his poverty, because of his fail ure to contribute to public funds and and public movements, you must have poorer roads, poorer schools, a meaner schoolhouse or courthouse, a a shabbier church, lower priced lands; your teacher will be more poorly paid, your preacher's salary will be smaller, your newspaper will have a smaller circulation, your town will have a poorer market, your railroad smaller traffic, your merchant smaller trade your bank smaller deposits, your manufacturer diminished patronage, and so on and so on. The ramifications are infinite, unending. The doctrine is true, whatever the color of the man. Let us remember then, that our economic law knows no color line. White or black, the man whose efficiency is above par, economically considered is a help: white or black, the man whose efficency is below par is a hinderance."

It is incumbent upon us, every one of us, to help "reach the unreached" of our race, not only in their moral helping, but in their industrial helping, as well, for what lifts one Negro lifts all, and what retards one retards all. With us the call is to establish, on an enduring foundation, not only the intelligence of our race, but its industrial efficiency as well. In agriculture, in the trades, in domestic life, in the professions, in all the vocations, our economic status is to be improved, if we would not be crowded to the wall by the keen competitions of A-

merican life. And in our struggles we shall continue to recieve, as we have always received, the sympathetic support of the strongest forces in our Southern life.

I delight to quote two statements to which I listened from the lips of two eminent Southerners. Henry Watterson, Southerner of Southerners, was not afraid to declare before a great audience in Carnegie Hall, New York City: "I want nothing for myself and my children and my children's children that I am not willing that the Negro shall have for him self, his children and his children's children." It was that great Southerner, Bishop Charles B. Galloway, who declared shortly before his death: "I dissent with all the emphasis of my being from the statement that education has made the Negro more immoral and criminal. There are no data or figures on which to base such an indictment or justify such an assertion. On the contrary, indisputable facts attest the statement that education and its attendant influences have elevated the standard and the tone of morals among the Negroes. The horrid crimes that furnish apology for the too frequent expressions of mob violence in these parallels are committed almost without exception by the most densely ignorant of the race. And now, in conclusion: You will agree, I hope I have not sought by dogmatic, ex-cathedra statement to to urge upon you any particular views of my own. I have only sought to summarize the ripest thought on this subject, and to indicate the agencies now at work to provide for the youth of the land training for social and industrial efficiency. The climax of culture and civilization is the trained man "who has intellect to think, a will to purpose, a hand to do, and a heart to enjoy." May God attend us in our efforts as we seek to train such men and such women for his kingdom and for the glory of our land!

Southwestern Christian Advocate.

THE WASHER-WOMAN.

William Russell

For her, no song of rapture swells,
In lone obscurity she dwells.
The world goes by, and with a frown
Upon her low estate looks down;
While she, mid washing board and tubs,
Sings at her work and rubs and rubs.

See now the lather, snowy white,
Rise in the tub, to her delight.
The water soft she works with ease,
Her clothes awhi'ning soon she sees;
And holds the garments to the light,
Which, once so soil'd, are now so bright.

Some days the elements complain,
The clouds break forth in heavy rain,
And all day long the heavy drops
Beat on the roof and chimney tops,
But whether sun, or whether rain,
Pleasures so sweet, or aching pain ;

She knows among the washing tubs
Her living lies : and so she rubs.
While some may doze the day away,
Or round the fire have much to say,
She finds her work is never done,
And rubs, and rubs from sun to sun.

The days wear on, but she wears out,
Bent down in years, she creeps about.
The song of washing board and tub,
Is heard no more: she cannot rub.
And so in sleep she now lies down,
Puts by the cross, takes up the crown.

Her grave unmarked,—no monument—
No letters tell the way she went.
She lived a plain and simple life,
Toiled on with care and met with strife;
Until the "Holy Ghost" on high,
Bore her dear spirit to the sky.

God bless the meek who toil in pain,
With honest hands their food to gain,
And though the world goes on its way—
Leaves them to fare just as they may—
Do grant, O Father, God of might!
To lead these pilgrims to the light.

School Notes and News.

BALTIMORE.

The graduates of last school year, so far as heard from are busy. The record is:

Miss Isabella M. Grinnage is pursuing a business course at Howard University.

Miss Rachel L. Williams is teaching at Ponfret, Md.

Miss Eva Blue is teaching.

Miss Florence K. Williams is spending the winter at her home, in Charleston, W. Va.

Miss Annie M. Moorman was married June 17th to Mr. Seymour Blue of Baltimore and is now living in Washington, D. C.

Mr. Warker P. Banks is taking work preparatory to a civil engineering, course at Temple College Philadelphi, Pa.

Mr. Clayton W. Carroll is pursuing the A.B. course at Morgan College.

Mr. David W. Henry, A.B. is

THE LIBRARY OF THE
OCT - 5 1933
UNIVERSITY OF ILLINOIS

stdying Theology at Drew Theological Seminary.

Mr. Stephen H. Dix, A.B. is teaching temporarily at the Academy, Princess Anne, Md.

On the sixth instant our chapel was the scene of a very pleasant social affair; the annual reception to the new students.

The Rev. Chas. E. Young, Dean of the school presided with his usual dignity.

He introduced Prof. Chas A. Johnson who led in a short prayer.

Mr. Thadeus L. McDonald, College, '14 of Kingston, Jamaica, B. W. I. welcomed the students in behalf of the College. He said in part: That students should strive, not to develop the mental faculties alone, but the physical and spiritual as well. Mr. John W. Love, Prep. '12 welcomed the students in behalf of the Preparatory Department.

The response made by Mr. W. T. Bell, Prep. '14, teemed with genuine humor and practical common sense.

The Misses Woolford and Lyles sang a pleasing duet. Music was furnished by Miss Anderson of the Musical Department.

The program ended with a few well chosen words from Dr. Spencer, after which refreshments of various kinds were served. Then followed hearty greetings among old and new students till the closing hour arrived. Each one expressed himself as being highly pleased with the evening's entertainment.

This year marked a new era in the history of Morgan. There has been organized an Athletic Association.

The aim of this Association is to provide as many sports as possible so that each student may have an opportunity to participate in some kind of sport.

The Association is supported by the students. Our President, Doctor J. O. Spencer has been interested for two or three years in such an association, and has talked to the students personally and in the chapel until he has got the majority interested. So when the school opened this year he decided to have the organization started. He found all of the students eager to cooperate in the carrying out of his plan.

The Association was organized and Mr. T. L. Macdonald was elected President, Mr. David H. Carrol Secretary, and Mr. S. P. Jones Manager of the Sports.

A committee was formed, the business of which is to be the supervising of each sport so that every financial need necessary for the carrying on of the sport can be readily filled. The object of this committee is to distribute the money as equally as possible among athe different sports.

The first sport the Association took up was football.

A general call was made for all students wishing to play football. Many young men answered by coming out to the practice, and all seemed willing to join the team.

The captain, Mr. Lawrence Chamberlin, organized two teams and matched them against each other so that he could pick the best men for the 'varsity eleven.

He had a hard task to pick his men for they were so husky, hard, and strong that all seemed eligible; but after a long while eleven were chosen for the team and the rest as substitutes.

We have every reason to believe that we will have a fine team, and will be well represented on the gridiron. Old Morgan need not worry a bit over her coming struggle with the ex-Hampton boys on Thanksgiving day, for every indication shows that it will take a good team to down Morgan.

3 0112 105877705

Morgan College and Branches,

J. O. Spencer, A.M., Ph.D., Pres.

Morgan College

Fulton and Edmondson Avenues

Baltimore

Attention is called to the two Preparatory, one Normal and two full Collegiate courses, the last leading to appropriate degrees.

TERMS for either day students or boarders are VERY REASONABLE, but little more than the cost of living at home.

For information, address
REV. CHAS. E. YOUNG, A.M., D.D., Dean,
Morgan College, Baltimore.

Princess Anne Academy

Princess Anne Md.

(Eastern Branch of the Maryland Agricultural College)

THOMAS H. KIAH, A.B., *Principal.*

Preparatory, Normal and Industrial courses. The last include complete instruction in Carpentry, Joinery, Blacksmithing, Wheelwrighting, Printing, Agriculture, Dairying, Home Gardening, Cooking, Sewing, Dressmaking and Millinery.

TERMS VERY REASONABLE.
For specific information address the Principal.

Virginia Collegiate and Industrial Institute

Lynchburg Va.

FRANK TRIGG, A.M., *Principal.*

Courses in Preparatory and Normal subjects. Instruction in Cooking, Sewing, Dressmaking, Household Arts and Gardening. Graduates find ready acceptance as teachers in Virginia.

TERMS VERY REASONABLE. Address the Principal.